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Manual for Communicants

BY

REV. D. F. SMITH,

OF CONCORD, TENN.

Pro Deo et Ecclesia.

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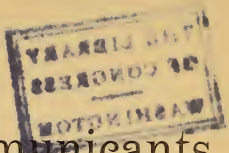
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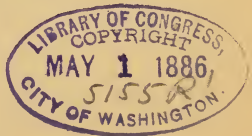
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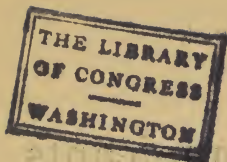
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KNOXVILLE, TENN.:

OGDEN BROS. & Co., MANUFACTURING STATIONERS, PRINTERS.

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INDEX

DEDICATION.

TO ALL THE TRUE FOLLOWERS OF THE LORD
JESUS CHRIST WHO SINCERELY DESIRE A
CONTINUAL INCREASE OF KNOWLEDGE,
FAITH AND SPIRITUAL POWER,
THIS LITTLE MANUAL IS
RESPECTFULLY
INSCRIBED.

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INTRODUCTION.

CONVINCED, by years of observation in pas'toral work, of the fact that many christians lose greatly in inward comfort and spiritual power, through neglect of special preparation for approaching the Lord's table, the author of this Manual kindly offers it to them, hoping that they may find it to be a safe and valuable guide in the solemn and important work of self-examination. From the publication of this little volume, which is altogether spiritual in its design, no literary reputation is sought for or expected.

Thoughts and suggestions have been gathered from actual experience in ministerial labor and similar works on the Lord's Supper. An honest effort has been made to compress everything essentially connected with the subject into a very small compass, so that this Manual may be readily placed in the hands of all young believers.

It is the fervent prayer of the author that God may make this Work an unspeakable blessing to a multitude of His dear children.

D. F. S.

THE LORD'S SUPPER.

ITS NATURE AND DESIGN.

We have in the New Testament three detailed accounts of the first institution of the Lord's Supper. (See Matt. xxvi. 17-29; Mark xiv. 12-25, and Luke xxii. 7-20.)

The Apostle, Paul, gives a brief statement of the instruction he received directly from the Lord concerning this sacrament and its celebration. I. Cor. xi. 23-34.

From these Scripture passages we gather the following facts:

1. The evening before His crucifixion Christ celebrated the passover with His disciples.

He did this to meet in full the requirements of the Jewish law.

The passover was kept under the old Dispensation to commemorate the deliverance of the Israelites from Egyptian bondage. Exod. xii. 5-20; xiii. 3-10; Deut. xvi. 1.

It was also intended to prefigure the sufferings of Christ. I. Cor. v. 7.

The blood of the paschal lamb, placed upon the

lintel and door-posts of the Israelitish houses in Egypt,—the sign that the angel would pass over them when on his way to slay the first born in every Egyptian house,—pointed to the blood to be shed on calvary for the redemption of lost sinners.

2. Immediately after the celebration of the passover, the same night in which Christ was betrayed into the hands of His enemies, and the last before His crucifixion, He instituted the Lord's Supper.

3. It was appointed to be a public and standing memorial of Christ's death.

Jesus said: "Do this in remembrance of Me."

The design of the Lord's Supper is to call to mind the whole work of Christ for man's redemption, especially His sufferings on the cross.

The same night in which He was betrayed our Blessed Lord "Took bread, and blessed and brake it, and gave it to His disciples and said: 'Take, eat; this is my body.'"

The bread, broken, represented Christ's body, nailed to the cross—pierced by a sword—broken—slain for the sins of His people.

After giving thanks He took the cup and gave it to His disciples, saying: "This cup is the New Testament in my blood, which is shed for many for the remission of sins; drink ye, all, of it."

The wine, "the fruit of the vine," represents His precious blood shed for the salvation of His people.

The bread—the most nourishing food—and the wine—the most invigorating cordial—remind us

of the fact that Christ's sufferings and death are necessary to the spiritual life of believers.

By Christ's death the gracious influences of the Holy Spirit are purchased to give spiritual life and strength to all His followers.

The Holy Spirit comes, as a refreshing cordial, to give comfort and unspeakable consolation to the souls of believers.

4. The command of Jesus in regard to the observance of the Supper is binding on all His disciples in every age. It is to be observed till His second coming. "For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come." I. Cor. xi. 26.

Christ's followers are required to meet together often, that they may eat bread and drink wine, as a perpetual memorial of His body, broken, and His blood shed for their sins.

The body of Jesus was, doubtless, put for His perfect and entire human nature, as personally united to the eternal *Word*—the Son of God; and His blood (the shedding of which was, perhaps, the immediate cause of His death) for the whole of His expiatory sufferings which terminated when He expired on the cross.

The command of Christ—"Do this in remembrance of me"—comes to all who love Him. No Christian can refuse or neglect to obey this command without incurring guilt and inflicting an injury upon his own soul. Gratitude to Christ prompts the believer to this solemn duty. If a person should hazard his own life to save yours, you would gladly expend all your energies in serving him. What has Christ done for us?

“He gave Himself for our sins.” Gal. i 4. “He bore our sins in His own body on the tree.” I. Pet. ii. 24. “He laid down His life for us.” I. John iii. 16. “Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” II. Cor. viii. 9.

Love to Christ leads to obedience. John xiv. 23.

The honor of our Blessed Redeemer certainly requires us to comply with His command, “*Do this in remembrance of me.*”

Our Lord demands of His people that they come out from the world and openly confess Him before men. This confession is made when we first take our place among God’s children, and renewed every time we go to the Lord’s table.

5. Believers are greatly benefited by a proper observance of the Lord’s Supper.

This ordinance is especially suited to awaken within us a sense of our unworthiness—to make us feel our obligations to Christ and to bring us near to God.

Christ crucified is set before us. Our bodily senses are used to stir gracious affections within us.

As we see and handle and taste the bread and wine we see and handle and taste in a spiritual sense “the *Word* of life.”

While, through the medium of bread and wine, we contemplate our crucified Lord, and reflect on the love of the Father, in sending His own Son to be our Ransom, and on the matchless love and condescension of Christ in submitting to ignominious suffering and death for our salvation, we

feel our love to God and Christ quickened and invigorated.

Here, as we behold the costly sacrifice for sin—the Lamb of God slain—and consider that nothing else could have atoned for our guilt, our godly sorrow for sin and hatred thereto are increased. As we sit at the Lord's table and meditate upon the blessings of the New Covenant—pardon, justification, sanctification, adoption into the family of God's children, a full share in all their gracious privileges here and the enjoyment of eternal life hereafter, flowing to guilty men through the death of Christ, sealed and secured by His blood to all those who believe in His name, our souls are greatly comforted and refreshed, and we are fed with marrow and fatness." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Isaiah xl. 31.

No disciple of Jesus can willfully absent himself from the Lord's table without incurring the sin of ingratitude and losing precious opportunities of spiritual improvement.

6. What does the believer do in the act of receiving the Lord's Supper?

(a) He makes an humble confession of his guilt before God. A deep sense of guilt and unworthiness is one qualification for approaching the Lord's table*. Jesus said: "I am not come

*Many Christians are troubled about the word "damnation" found in I. Cor. xi. 29. The correct translation of the word *Krīma*, is judgment or condemnation. It evidently signifies punishment by the infliction of some bodily infirmity, sick-

to call the righteous, but sinners to repentance." Matt. ix. 13.

(b) He declares that he believes the testimony of God concerning His Son, and trusts implicitly in the merits of Christ for pardon and eternal life.

(c) He yields himself with all his powers anew to God and His service.

He takes the oath (sacramentum) of allegiance to the King of kings. He recognizes his obligation to obey Christ as his Lord and Savior. He accepts Christ as his Prophet, Priest and King, and renews his baptismal engagements.

ness or death. It certainly does not refer to the unpardonable sin.

The term "unworthily" (*Anaxios*), in the 27th verse, may be taken as meaning "in a manner unworthy of and unsuitable to the purposes for which the ordinance was instituted."

"Guilty of the body and blood of the Lord" means guilty with respect to the body and blood of the Lord.

The one who approaches the Lord's table without due preparation—without distinguishing between the bread and wine, used as symbols of the body and blood of Christ and a common meal—failing to set a proper estimate upon the sacrifice of the Lord—is guilty of irreverence and profanity, and he may expect to be chastised for his sins. (See v. 30.)

The language of the inspired Apostle should not keep the believer away from the Lord's table, but on the contrary, should lead him to "examine himself,"—to "judge himself"—so that he may receive a rich spiritual blessing in waiting upon the Lord.

PREPARATION

FOR

OBSERVING THE LORD'S SUPPER.

SELF-EXAMINATION, I COR. XI. 28.

1. DIRECTIONS.—Set apart time for this important work. Much is lost by haste.

2. Endeavor to shut out from the mind all vain and worldly thoughts, and let the mind be fixed upon the solemn business of heart-searching.

3. Pray earnestly for the Holy Spirit to enlighten the understanding, awaken the conscience and purify the affections. Nothing can be accomplished without God's help.

4 Endeavor to reach some conclusion as to your spiritual state. Do not be satisfied with anything short of a tolerably clear evidence of faith.

5. Whatever you may find yourself to be—a sinner lost or a sinner saved by grace,—remember this precious truth: "The blood of Jesus Christ cleanseth from all sin." I. John i, 7.

6. Search your heart deeply and thoroughly. Do not stop at the surface. There is danger of

overlooking some deep-seated, hidden iniquity or some pressing want.

Go over the work repeatedly. Bring your soul again and again to the gospel touch-stone.

WHAT WE ARE TO SEARCH OUT.

I. OUR PURPOSES.—All our acts are prompted by some motive.

The purpose or intention gives character to every act. God looks at the secret purpose of the soul. He cannot be mocked or deceived. Our designs should be thoroughly sifted.

See that you do not attempt to quiet the accusations of conscience by the outward performance of duty—that you do not go forward prompted by sinful curiosity, nor to be like others, nor to establish a reputation for piety amongst men.

In deep solemnity ask yourself the following questions: What ends have I in view in going to the Lord's table? Is it to remember Christ's death? I. Cor. xi. 24-26. Is it to be made a partaker of all the blessings purchased by Christ? Is it that I may become purer and holier? That I may receive an increase of spiritual strength? That I may be brought into closer fellowship with God? That I may receive more fully the witness of the Holy Spirit.

II. OUR WANTS.—What particular sin of ours needs most to be repented of and subdued?

What grace needs to be strengthened?

Do we need an increase of love, knowledge, zeal, faith, humility, self-denial or gratitude? Do we need more courage for the conflicts of life?

More strength for its burdens and duties? More fortitude? More spiritual power? A clearer evidence of God's favor?

In what offices do we need Christ revealed to us? As a Prophet to teach us? As a Priest to intercede for us? Or as a King to conquer our spiritual enemies, and subdue our hearts to himself?

A clear view of all these wants will prepare us for a higher appreciation of Christ and a full reception of His grace.

III. PRINCIPAL SCRIPTURAL MARKS OF GRACE

I. Supreme love to God. I. John iv. 19: v. 2.

This may be called the essence of true piety. It includes love to the brethern and to the souls of men.

Love to God manifests itself in various ways.

(a) In an earnest longing after God and Christ. Psalms lxiii. 1-3; xlii. 1-2; lxxiii. 25; Cant v. 10.

(b) In frequent meditations upon God and heavenly things. Psalms i. 2; civ. 34; cxix. 97. Phil. iii. 20.

(c) In a spirit of unreserved obedience to God's commands. John xiv. 15. I. John ii. 3 and 5; iii. 24; v. 2-3.

(d) In a peculiar delight in God's word. Psalms i. 2; cxix. 15, 16, 24, 92, 103, 113, 127, 162, 163.

(e) Delight in the worship and ordinances of God. Psalms lxxxiv; 1, 2, 10; xxvi. 8; cxxii. 1.

(f) Love to God's Children. I. John iii. 14. Psalm cxix. 68, Heb. xi. 25. I. John iv. 11-20; v. 1. Eph. i. 15. I. Thess. iv. 19.

(g) Hatred to sin. Psalm cxix. 113. Job xlii. 5, 6. Rom. vii. 24.

(*h*) Submission to God's will. II. Cor. x. 5. James iv. 7. Lam. iii. 20.

(*i*) Love to the souls of men. II. Cor. v. 14; xii. 15. I. Thess. ii. 8. Heb. xiii. 17.

Let each believer ask himself the following or similar questions :

Do I love God ? Does my soul long after him ? Do I delight in thinking of God and heavenly things ? Do I from the heart strive to obey His commands ? Do I delight in His word and ordinances ? Do I love the brethren ? Do I love the souls of men ? Do I desire to have my will brought into complete submission to the divine will ?

If you can answer these questions affirmatively you may conclude that you have a living faith in Christ.

To the true believer the character of God, His law, His government, all things connected with Him appear beautiful and glorious. You certainly love God if your affections run out toward His children.

There is a community of interest between the children of God—a mutual cord of sympathy extending from heart to heart, so that they esteem and love each other, because they belong to the same family—the household of faith—and to the same Blessed Saviour, who is to them “The chief among ten thousand and the *One altogether lovely*.”

You love God if you have a constant and sincere desire to escape from all sin ; not only the consequences, but the pollution of sin.

A perpetual warfare against sin, especially against the evil of your own hearts, must be the work of the Holy Spirit.

Would satan inspire hatred to his own kingdom? Would the powers of darkness turn and fight against themselves? No; verily. Enmity to the world, to all sinful purposes and pursuits—to every unhallowed desire and action, must arise from the movings of a spiritual life—from love to God wrought in the soul by the Holy Spirit. Psalms xcvi. 10 : cxix 104.

PARTICULAR GRACES.

SIGNS OF.

We should be well acquainted not only with the signs of a gracious state, but also with the marks of particular graces.

The graces that demand a close examination are : Our spiritual appetite, knowledge, faith, repentance, humility, self-denial, gratitude and new obedience.

I. OUR SPIRITUAL APPETITE.—The soul, spiritually alive, desires to draw near to God—to hold communion with Christ—to obtain spiritual nourishment. Psalms xxvii. 4; xlii. 1-4. John iv. 10.

The true believer rejoices when he is called to a spiritual feast. Psalm cxxii. 1.

He will be satisfied with nothing less than spiritual communion with God. Psalm lxxiii. 25.

II. KNOWLEDGE.—The child of God has a true spiritual knowledge of Him. John xvii. 3.

Eliphaz had this in view when he said to Job. "Acquaint now thyself with Him, and be at peace ; thereby good shall come unto thee." Job xxii. 21.

The saving knowledge of God shows itself by its effects.

1. It humbles the soul. Job xi 4, 5 ; xlii. 5, 6.
2. It leads the soul to Christ. John vi. 45.
3. It leads the believer to seek to be conformed to Christ. II. Cor. iii. 18.
4. It strengthens faith. Psalm ix. 10.
5. It creates within us a desire to know more of God, of Christ and salvation through Him. Prov. iv. 18. Phil iii. 8-10. John iv. 10.
6. It causes us to set a high value upon spiritual things. Phil. i. 9, 10.
7. It brings with it a peculiar and delightful savor. II. Cor. ii. 14.

If you find these marks of saving knowledge in your spiritual exercises, you may take to yourself comfort and encouragement.

Have you this knowledge.

III. FAITH.—True saving faith manifests itself in various ways.

1. In a hearty approval of God's way of saving sinners. Prov. viii. 9. I. John iv 2 ; v. 1.
2. In purifying the heart. Acts xv. 9. I. John iii. 3.
3. In stirring up within us hatred to sin and self-loathing. Rom. vii. 24. Job. xl. 4, 5.
4. In leading the soul to a very high esteem of Jesus Christ. I. Peter ii. 7. Eph. iii. 17-19.
5. In true repentance. Zech. xii. 10. Job xlii. 5, 6.

6. In peace, joy and strong consolation. Rom. v. 1-3. Heb. vi. 18.

7. In a constant warfare against satan and all evil. James iv. 7. I. Peter v. 9. I. John v. 4-5.

8. In good works. James ii. 18-20-26. Titus iii. 8.

9. In a continuous looking to Jesus Christ for pardon, life, liberty and spiritual power. Heb. xii. 2. Isaiah xlv. 22. Matt. xi. 28-30.

10. In a strong desire to be delivered from unbelief. Mark ix. 24. John xvi. 8-9.

11. In a high appreciation of God's promises. II. Peter i. 4. Heb. xi. 13.

12. In earnest, persevering, importunate prayer. Psalm xl. 1. Col. iv. 2. I. Thess. v. 17.

13. In committing the soul to God. Psalms xxxvii. 5; lv. 22. I. Peter v. 7.

QUESTIONS.—Have I seen myself utterly lost—undone—exposed to God's holy wrath and helpless?

Have I joyfully accepted Jesus Christ as my Savior?

Do I rest fully upon the merits of Christ for the forgiveness of sin and every spiritual blessing?

Do I, at times, realize an inward peace and consolation which can arise only from the gracious influences of the Holy Spirit? Isaiah xii. 3. John iv; 14; vii. 38-39

Do I take comfort and encouragement from the precious promises?

Do I long and pray for an increase of faith?

IV. REPENTANCE.—Repentance unto life is a grace of God's Spirit and at the same time an act of the renewed soul.

It is accompanied by several exercises of the mind.

1. By deep, genuine conviction of sin. Rom. vii. 13. John xvi. 9.

2. By godly sorrow for sin. Psalms li. 1-14. 2 Cor. vii. 10. Matt. xxvi. 75.

3. By a turning from sin unto God. Joel ii. 12. Psalms cx. 3; cxix. 128. Lam. iii. 40.

4. By hatred to sin and self-loathing. Psalms cxix. 113, 128. Job xl. 4; xlii. 6.

5. By an earnest longing to be delivered from the guilt and pollution of sin. Psalm li. 2, 7, 10. Rom. vii. 24.

6. By a willingness to know our sins, and make full confession of them. Psalms li. 1-14; cxxxix. 23, 24. Job xiii. 23.

7. By a consciousness of the need of Christ—His cleansing blood and perfect righteousness. Isaiah lxiv. 6. Phil. iii. 8, 9.

V. HUMILITY.—Genuine humility leads a person—

1. To place a low estimate upon his own spiritual attainments. Eph. iii. 8. 1 Tim. i. 15.

2. To regard God as just in all His dealings. Psalms xxxix. 9; li. 4. Isaiah xxxix. 8. 1 Sam. iii. 18. Job i. 21.

3. To submit to the divine will. 2 Sam. xv. 26. Acts xxi. 14.

4. To renounce his own righteousness, and depend solely upon the righteousness of Jesus Christ. Isaiah lxiv. 6; xlv. 24. Phil. iii. 9. 1 Cor. i. 30.

5. To ascribe all the good that may be in him to the free undeserved grace and mercy of God. Psalms xxx. 1-4. 1 Chron. xxix. 12-14.

6. To esteem others better than himself. Phil. ii. 3, 4.

VI. SELF-DENIAL.—Self-denial is demanded of every believer. Matt. v. 29, 30; xviii. 8, 9; x. 38, 39; xvi. 24, 25. Luke ix. 23; xiv. 27; xvii. 33. John xii. 25.

The marks of humility are also marks of self-denial.

The truly humble believer denies himself many things.

Self-denial causes the believer—

1. To aim to glorify God in all things. 1 Cor. x. 31.

2. To mourn deeply over his own pride and selfishness. 2 Chron. xxxii. 26.

3. To obey God's commands readily and cheerfully. 1 John v. 3.

4. To seek after purity of heart. 1 John iii. 3. Col. iii. 5-7. Titus ii. 12.

5. To crucify the flesh with its lusts. Gal. v. 24. Col. iii. 5. 1 Peter iv. 2; ii. 11.

6. To prefer the profit of others. Rom. xii. 10; xiv. 20, 21. 1 Cor. x. 24-33.

7. To forsake all for Christ. Luke xiv. 26-27.

VII. GRATITUDE.—Gratitude to God for all His mercies is a scriptural evidence of spiritual life. Psalms xxviii. 6; lxvi. 20; xcii. 1; cv. 1. cxvi. 12, 13; cxix. 62. Dan. ii. 23. Luke i. 68; 1 Cor. xv. 57. II Cor. ii. 14. Col. i. 12. 1 Thes. v. 18. 1 Peter i. 3.

The truly grateful person feels—

1. That he loves the Lord supremely. Psalms xvii. 1; cxvii. 1.

2. That he ought to study and strive to please God in his walk and conversation. Psalm cxvi. 7-9.

3. That he is unworthy of the manifold blessings he receives. Gen. xxxii. 13.

4. That he cannot of himself render suitable praise to God. Psalm cxlviii. 2, 2.

5. Present afflictions do not cause the grateful soul to forget former mercies. Psalms xxii. 6-10; vi. 10; lxxvii. 10, 11; ciii. 2.

6. The mind of the grateful man dwells especially upon the unspeakable blessings received through Jesus Chsist. II. Cor. ix. 15. Eph. i. 3. I. Peter i. 3-5.

VIII. NEW OBEDIENCE.—

1. New obedience comes from a renewed heart. It is cordial. Rom. vi. 17.

2. It is determined. Josh. xxiv. 15.

3. It is prompted by an enlightened conscience. I. Tim. i. 5.

4. It will cause us to go forward against:

(a) Carnal reasoning. Gal. i. 15, 16.

(b) The profits of the world. Heb. xi. 24, 25.

(c) Bad example. Gen. vii. 1.

(d) The commands of men. Acts iv. 18, 19.

(e) Natural affection. Gen. xxii. 1, 2, 10.

5. New obedience takes in all God's commandments. Psalm cxix. 6.

6. It is constant. Psalm cxix. 44.

7. It arises from faith. Rom. xvi. 26. I. Tim. i. 5.

8. It leads us to seek to know God's will and to do it. Psalm cxliii 10.

9. It brings forth fruit in season. Psalm i. 3.

QUESTIONS.

Do I see myself as a great sinner? Am I ready to lie in the very dust and make a full confession of sin? Am I grieved at the pride of my own heart, and do I long to have it removed? Do I realize that I am utterly weak and helpless, and do I look continually to Christ for pardon and sanctification? Do I aim to glorify God in all things?

Do I strive to yield a cheerful submission to the will of God?

Do I strive from the heart to obey God's precepts?

Do I strive to crucify the flesh with the lusts thereof?

Do I earnestly seek the profit and welfare of others?

Do I long after purity of heart?

Am I willing to forsake all for Christ?

Do I feel that I ought to strive to please God in all things?

Does my heart flow out towards God in expressions of gratitude? Do I remember God's mercies to me—even in times of trouble?

Do I delight to think of God's infinite love manifested through Christ?

Do the fruits of the Spirit appear in my new obedience?

Am I ready to go forward in the performance of duty in the face of all opposition?

Do I earnestly desire to know God's will and to do it?

ADDITIONAL DIRECTIONS.

1. Go over the work of heart-searching a number of times to make it thorough.

2. Go down into the depths of the soul. Don't stop at the surface.

3. Fix the mind upon some suitable topic, to occupy the thoughts at the Lord's table, such as the love of God, His willingness to forgive sin, the perfect righteousness of Jesus Christ, the precious promises of God or the gracious work of the Holy Spirit.

4. Be faithful in attending to all duties, especially the study of God's word, meditation, prayer and praise.

The conscientious discharge of duty helps to put the soul in a proper frame for communion with God.

5. Endeavor to enter anew into covenant with God, giving yourself up unreservedly to Him, to be used by Him in time and eternity, accepting Him fully as your God, your everlasting portion in Christ Jesus.

6. Put the following or similar questions to yourself: Have I the witness of the Holy Spirit? Have I received new light in the work of self-examination? Have I made new discoveries of my wants and soul disorders? Do I from the heart forgive those who offend or injure me? Do I pray for their salvation? Is Christ, indeed, precious to my soul? Is He precious to me in all His offices and relations? Do I love to think of Him? Am I troubled because I cannot love Him more? Have I experienced an inward hungering and thirsting after the light, grace and

comfort which are found only in Jesus Christ? Have I been able to see some scriptural marks of particular graces of the Spirit, such as *knowledge, faith, love, repentance, humility, self-denial, gratitude or spiritual appetite?*

A PRAYER THAT MAY BE USED BEFORE
APPROACHING THE LORD'S TABLE.

Almighty and most merciful Father, look down in tender compassion, I beseech Thee, upon me, thy unworthy servant. Teach me how to pray. Grant unto me the spirit of prayer. May I be led to see the sinfulness of my own heart. Show me myself. Pour into my soul the light of thy Holy Spirit. Convince me of my sin and lead me continually to the exercise of godly sorrow and a living faith. Help me to confess and forsake all sin. Apply to my sinful heart the precious, cleansing blood of Jesus. Enable me to realize that I am accepted in the Beloved, and that Thou art my covenant God in Christ. May I see in my feelings, principles, motives and actions, the marks of a gracious state. Grant unto me, O Lord, the evidences of the work of the Holy Spirit within me. May I realize that the Spirit has made me alive unto God through Jesus Christ. Draw out my soul unto Thee, so that I may exclaim, in truth, "Whom have I in heaven but Thee, and there is none upon earth that I desire besides Thee."

May my spiritual life be manifest in supreme love to Thee; love to Thy believing children, love to the souls of men, delight in thy word, in Thine ordinances and everything connected with Thee.

May my will be brought into entire and sweet submission to Thy will. Enable me to forgive my fellow men when they trespass against me. Remove from my heart all unholy pride, ambition and unbelief, and fill it with sincere gratitude to Thee.

I praise Thee, O Father, for the gift of Thy Son to die for sinners, and for the gracious work of the Holy Spirit.

In view of what Thou hast done and suffered for my salvation, O blessed Redeemer, I would now give myself wholly and unreservedly to Thee. I would present to Thee my body, myself, a living sacrifice holy and acceptable in Thy sight, realizing that I am called to glorify Thee with all my powers. Bought by Thine own precious blood, I own Thy right in me and all that I seem to possess.

Receive me as one of Thine adopted children. I would be Thine, in time and eternity.

Now, as I am about to approach the Lord's table in obedience to Thy command, prepare me for this solemn service. May I wait upon Thee with great profit and due solemnity. Let all worldly thoughts be banished. Draw forth my desires unto Thee. In the memorials of Thy death—in the bread broken and the wine poured out—may I, by faith, behold Thy sufferings of body and intense anguish of spirit when Thou didst freely offer *Thyself* a sacrifice for the redemption of the lost.

O, help me to meditate upon what Thou hast done and suffered in the exercise of faith and love. Enable me to embrace Thee anew, as my *Savior*, my *Portion*, my *All*.

As I think of Thee, wounded for my transgressions, and bruised for my iniquities, may every doubt be driven away, and may I be able to say from the heart, "My Lord and my God." O, may my soul be nourished by the rich provisions of Thy love and grace, and may I receive strength for all the duties, sorrows and conflicts of life. As I sit with Thy people in heavenly places, may I experience the fruits of Thy redeeming love. Manifest Thyself graciously unto Thy servant and fill my heart with the animating hope of beholding Thee forever in glory, and joining in the celestial hymn, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Amen.

EXERCISES

AFTER

COMMUNION.

1. As early as possible after communicating, set apart a time for self-examination, and enter into the work with all seriousness and earnest prayer for the aid of the Holy Spirit.

2. Go over again your preparation exercises.

Ask yourself the following or like questions :

Did I strive to be thoroughly prepared for commemorating the dying love of Christ ?

Did I make any discoveries of my spiritual condition and necessities ?

What motives prompted me to go to the Lord's Table ?

Did I feel it to be a great privilege to be there ? Did I honestly endeavor to enter into covenant with God—taking Him for my God—My Saviour my portion forever ? Did I truly hunger and thirst after light, grace and spiritual comfort in Christ ? Did I find in myself some evidence of the saving work of the Holy Spirit ?

3. Review your conduct at the Lord's Table. What was the subject of your thoughts ? When you were handling and tasting the memorials of Christ's death, did you have any tender heart-melting remembrance of His suffering ?

Did you have high and holy thoughts of Jesus? Did you have fellowship with the Father, and with His Son Jesus Christ? I. John i. 3.

Did you solemnly resolve to be more faithful to the Blessed Master, and to maintain against sin an unending warfare?

In view of the fullness of the merit of Christ, did you venture yourself anew upon him?

4. Inquire into your attainments.

Have you a deeper sense of sin and misery, a greater hatred to sin, and a higher esteem of Jesus Christ?

Do you now more fully prefer the interests of Christ and His spiritual kingdom to those of the flesh? Phil. ii. 21.

Do you now earnestly long and pray for the quickening and sanctifying power of the Holy Spirit?

Have you a greater love to holiness, a greater longing to become like Christ? Have you more calmness and peace of soul? Rom. v. 1.

Have you some assurance of God's love? Have you clearer views of the joys and glories of the world of light? Are you more inclined to render praise and thanksgiving to God? Are you ready to say: "What shall I render to the Lord for all His benefits?" "I will take the cup of salvation and call upon the name of the Lord!" "I will pay my vows unto the Lord now in the presence of all His people."

5. Give God the glory for all spiritual blessings, and strive "to walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God." Col. i. 10; I. Thes. ii. 12.

FORMULA

FOR

THE RECEPION OF MEMBERS.

MY DEAR BROTHER:

You stand here before God and His people to take upon you the solemn vows of a christian—to become before men a professed disciple of Jesus Christ.

You will answer the following questions in the affirmative:

1. Do you believe in the existence of one only living and true God, the Father, the Son and the Holy Ghost, the same in essence, equal in power and glory?

2. Do you solemnly declare here before God and His Church, that you regard yourself as a sinner, corrupt by nature and justly condemned for all your sins?

3. Do you renounce all dependence for pardon and eternal life upon your own merits; and do you rely solely upon the perfect righteousness, the complete atonement, and the continued intercession of Jesus, the eternal Son of God, as the foundation of all your hopes?

4. Is it your solemn purpose, by the grace of God, to lead a holy life, in obedience to His commands and submission to the rules of the Church?

5. Do you come to the Lord's Table that you may show forth the death of Christ, from regard to His command: "Do this in remembrance of Me;" from love to Him and a sincere desire to glorify His name?

6. Do you promise to cultivate a spirit of meekness and love; to strive earnestly to do good in the world and not evil; to promote true piety in your own heart, in your family, in the Church of Christ, and in the community where your lot may be cast?

(The next question is designed for persons who have been baptized in infancy.)

7. Do you now vountarily take upon yourself all the obligations implied or imposed upon you when you were dedicated to God in baptism?

(Here baptism may be administered.)

ADDRESS.

Hoping that you may have grace and strength to perform all the solemn vows that rest upon you, we affectionately receive you into the full communion of this church, and in the name of the Lord Jesus Christ declare you entitled to all its privileges. We cordially welcome you to fellowship with us in the blessings of the everlasting gospel.

(Here give the right hand of fellowship.)

Now my dear brother in Christ, let it be deeply impressed upon your mind and heart, that you have entered into a solemn covenant with God from which you can never be released. Wherever you may be, wherever you may go, however you may act, the vows of God will rest upon you. They will follow you through life, they will follow you to the bar of God and through eternity.

Hereafter the eyes of men will be upon you.

By your walk and conversation the religion of Jesus Christ will be honored or disgraced.

May the Lord bless you and keep you! May He lift up the light of His countenance upon you and give you peace! May He bestow upon you all needed wisdom, grace and spiritual power; and after our spiritual warfare is accomplished may we all be brought into the church triumphant, and crowned with everlasting glory.

EXHORTATION

TO

MEMBERS OF THE CHURCH.

DEAR BRETHREN: You have witnessed here to-day the professions and promises which this brother has voluntarily made before God and His church.

I Exhort you to look upon him henceforth as a partaker with you of the grace of God—as one having a strong claim upon your influence, your sympathy, your affection and your prayers. Encourage him by your example and counsel. Let him realize that he is, with you, an heir to an unfading inheritance at God's right hand.

ORDER OF EXERCISES

AT

THE LORD'S TABLE.

1. Read one of the following passages of Scripture: Matt. xxvi. 20-29. Mark xiv. 22-25. Luke xxii. 7-20. I. Cor. xi. 23-34.

2. Short address to communicants.

The substance of this can be gathered from remarks on the Nature and Design of the Lord's Supper, on pages 7 to 12 of this Manual.

3. Extend a cordial invitation to all true believers--members in good standing in all evangelical churches, and strangers within the gates who love the Savior, to come to the Lord's Table, and together commemorate His death.

4. A song of praise suited to the solemn service.

5. Prayer for God's presence and special blessing.

6. Distribute the bread, using the language of Luke xxii. 19 or I. Cor. xi. 24.

*And then the wine, using the language of Luke xxii. 20 or I. Cor. xi. 25-26.

(A few appropriate remarks may be made after the distribution of the elements.)

7. A prayer of thanksgiving, followed by a hymn and apostolic benediction.

*From the language of Matt. 26.27 and Mark 14.23 some offer thanks before distributing the wine.

SOME REASONS FOR FULL CONSECRATION.

1. My spiritual joy will be increased, Ps. li. 12; Rom. v. 1-5; Isaiah xii. 3; John xvi. 24.

2 I should be growing in grace. I. Pet. ii. 2; II. Pet. i. 5-8; iii. 18; Eph. iv. 13-15.

3. I will be better equipped for spiritual conflicts. The gospel armor must be put on. Eph. vi. 10-18; II. Tim. ii. 1; Col. i. 11; Neh. viii. 10.

4. My love to God and His people will be increased. Rom. v. 5; I. John ii. 5; 5.2.

5. I will be constrained to labor more earnestly for the salvation of perishing souls. II. Cor. v. 14; Rom. ix. 1-3.

6. My influence for the good of men and the glory of God will be increased. Matt. v. 15-16; Phil. ii. 16.

7. I will reap richer blessings in sanctified afflictions. Rom. viii. 18; Heb. xii. 6-11; II. Cor. iv. 17.

8. Delivered from the spirit of bondage, I will receive more fully the spirit of adoption. Eph. ii. 18; Gal. iv. 6; Rom. viii. 15.

9. I will have a nearer access to God and more delightful communion with Him. I. John i. 3.

10. I will have more power in prayer. Prov. xv. 29; James v. 16.

11. I will be better prepared to meet death. Psalm xxiii. 4; I. Cor. xv. 55-57; II. Cor. v. 8.

12. I will be prepared to receive a greater reward in heaven. I. Cor. iii. 13-15; Dan. xii. 3.



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